Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VII. APRIL, 1903 No. 4

Owen Hall, Mather School, Beaufort, S. C.

510 Tremont Temple
Boston

"Topics for 1903"

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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Home Mission Echoes will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of Home Mission Echoes, 510 Tremont Temple, Boston, Mass.

BOSTON OFFICE:
81 Franklin Street

Our Alaska Supplies

THE generous contributions of last year (1902) sent to our headquarters in Tremont Temple by the women of New England, together with gifts from different parts of our country, were thankfully received by those who were anxiously looking for the needed supplies of the mission.

The various gifts represented the thought of loving hearts, and the work of the ever-ready hands of thirty-seven auxiliary circles of the Woman's American Baptist Home Mission Society.

The recent plan to systematize the work of supplies by asking different mission circles to make up entire outfits for the girls, is one which has been received with more than ordinary interest.

This has also been a helpful arrangement for those who have the care of soliciting the necessary supplies, as this year nearly all the girls are soon to receive the outfits prepared for them, and the boys are looked after in a general way.

When second-hand clothing is added to the list, let me suggest that all articles be sent in good repair.

We need, to complete our list for this year, single sheets, toilet towels, underwear for boys, socks, colored handkerchiefs, mittens, neckties, caps, heavy black ribbed cotton hose for boys and girls, No. 7, No. 8, No. 9, No. 9½, handkerchiefs for girls, mittens, hoods, second-hand jackets, and dresses for girls over fifteen years.

It is necessary that all articles made for an outfit be packed together, with the name of the girl attached, and that of the society which sends the package.

The last of April all packages intended for Alaska must be forwarded to Tremont Temple, Room 404, in care of Mrs. James McWhinnie.

Mrs. J. G. Gooch.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. VII. APRIL, 1903 No. 4

The Woman's American Baptist Home Mission Society

Editorial

THE twenty-fifth annual meeting of the Woman's American Baptist Home Mission Society will be held in the Dudley Street Baptist Church, Boston, Mass., on Wednesday and Thursday, May 6 and 7, 1903, beginning at 2 P. M., Wednesday, and closing Thursday afternoon. The workers' meeting will precede the first session of the annual meeting, and will be held in the same church, Wednesday morning, May 6th, at 10 o'clock A. M.

Simple meals will be furnished at the church for twenty-five cents per plate. Lodging and breakfast will be provided for all delegates from a distance. *All* who can comfortably reach home at night will be expected to do so. The entertaining church cannot guarantee to provide entertainment for delegates who apply later than April 25th. All delegates desiring such entertainment should apply to Mrs. H. V. Mitchell, No. 1 Cardington Street, Roxbury, Mass. As most of the visitors can reach home after the close of the meeting, Thursday afternoon, entertainment for *one night only* will be provided for each delegate, unless she states in her application that she desires entertainment for two nights.

MRS. GRACE COLEMAN LATHROP,
Clerk.

WE hope a large number of the women of our churches will plan to attend our twenty-fifth annual meeting. Will not the women in the vicinity of Boston order their work and pleasure upon May 6th and 7th so as to have both days for these important meetings. Many of our circles hold their monthly meetings upon the first Wednesday afternoon of the month. We hope at the April meetings action will be taken whereby the days of the monthly meeting in May can be changed. We ask all our sisters to come up to our feast at the Dudley Street Church with psalms and songs of thanksgiving.

AS the year draws near its close we wish to press home upon the minds of each director the thought that the success or failure of the circles in her respective association depends upon her zeal and tact. Each director should keep in close touch with her State vice-president through all the year. Her position is not an honorary one. We believe each director should know from correspondence, and as far as possible from actual visitation, the condition of each circle. Early in the year the apportionment should be secured from the State vice-president, and sent to the circles. At intervals all through the year inquiries should be made concerning the progress of the women in securing these amounts. Suggestions as to literature, programmes, etc., should be sent to timid or careless circle presidents, and a feeling of responsibility should rest upon the one who has assumed the office of overseer of the association. The work of the State vice-president is to overlook and lay out the work of the directors, but not to do their work. Some of our directors are not doing anything, and the cause is suffering in consequence. If one cannot do the work, or is unwilling to learn how, she ought to give it into other hands. The King's business requires prompt attention to details.

WE beg to call the attention of the women of our auxiliaries to the new costumes we have had made for their use. We have had the old costumes go out from us folded carefully, in excellent order. They have been sent back rolled, tumbled, wrinkled, all mixed up, so as to be unfit for the next circle. We form our estimate of the housekeeping abilities of our circles by the way the costumes are returned to us. The old adage, "What is worth doing at all, is worth doing well," applies to folding missionary costumes.

WILL each teacher and missionary send to the Corresponding Secretary her annual letter for the pages of the annual report. We would like them to be in hand by April 6th, without fail. Make the letter as interesting as possible. Tell the bright side of the story, and if there are dark things, weave them into the pattern so as to have variety. Give us a good idea of the work accomplished upon our mission fields, in our mission schools, during the years 1902–1903.

Mrs. Rachel C. Mather

UPON February 11, 1903, Mrs. R. C. Mather, founder of Mather School, Beaufort, S. C., exchanged her earthly for her heavenly home. Mrs. Mather was in many respects a remarkable woman, and the work which she has accomplished deserves more than a passing notice. In 1867 Mrs. Mather resigned her position in the Bigelow School, South Boston, and under the auspices of the American Missionary Association was sent to conduct a normal school for the Freedmen at Beaufort, S. C. She found few, perhaps none, were fitted for such advanced work, but the number of wretched, miserable negro children appealed to her mother heart, and, at her own expense, she purchased a place in Beaufort, and for thirty-three years she has been the friend and helper of the negroes upon Port Royal Islands. In 1881, Mrs. Mather conveyed, by deed, the property at Beaufort to the Woman's American Baptist Home Mission Society, and since that time we have had a vital interest in the work which Mrs. Mather has so patiently and successfully carried forward. Since 1899 Miss Sarah E. Owen has had control of the school, as Mrs. Mather has been physically unfitted for the work. She has, however, taken a deep interest in everything pertaining to the school. Mrs. Mather did not aim to establish a school of high grade. Her large heart went out to the poor and suffering among the large negro population. Her hand was always open to supply their needs, and none were turned away empty-handed. How many times we have seen sorrowful, hungry men and women waiting their turn to receive food and clothing from this true friend of the lowly. A letter from Miss Richardson, one of the teachers, gives an account of the last hours of this noble woman. She has failed gradually for some months, and has been unable to leave her room. Her faith has been strong in the Lord, and loving messages have been sent to friends telling of the comfort she has had in the Word of God and in prayer. All her business affairs had been settled, and she waited calmly for the end, which came without a struggle, Wednesday morning, February 11th. The funeral services were held in Owen Hall, conducted by the Episcopal and Baptist clergymen. Mrs. Mather lay as though in a sweet sleep, surrounded by budding jasmine vines, and masses of flowers which the dear people she loved had brought for one who has been a ministering angel to them. Young and old came to look on her face; they said: "She never changes, she was always the same dear heart." "Mrs. Mather will live long." "I have known her ever since peace." These were many of the expressions which fell from the lips of rough, poor colored men and women, while little children brought their floral offerings to lay upon her casket. Of her it can truly be said:

"How many a poor one's blessing went
With thee beneath the low green tent,
Whose curtain never outward swings."

She will be laid to rest in the beautiful cemetery of Deep River, Conn., beside her husband and two sons. Like her Master, she ministered to the lowly ones of earth, and has now gone to her reward.

MRS. R. C. MATHER

Hartshorn Memorial College

HARTSHORN Watchman, what of the night? The morning cometh; it is twilight. All available space for boarders has been occupied this year the same as last, but this year we did not succeed in finding rooms outside which could be used, and therefore the enrolment falls a trifle short of last year. Remember the work that is being done,—not merely the preparation of teachers, but the training of *Christian* teachers,—such teachers as shall be missionaries wherever they go. What are some of the accessories of the Christian educational work over and above the grammar school work, the high school work, and the pedagogical work? There is the home life of the institution, there is the continual Bible study, and the Sunday-school work, and the house-to-house mission work, and the Temperance Society, and the White Shield League, the largest in the world. Is the Hartshorn idea and ideal reached? It is a poor ideal that any one *can* reach. But these educational influences are not wasted. Two days ago the pastor of a large church said: "The only young women that take a decided stand for temperance among my people are the Hartshorn girls and one from another girls' school." Mrs. Eva Coles Boone, of the normal class of '99, who went to Africa less than two years ago, was called from her work on earth December 8, 1902, at Palaballa, Congo Free State. Her work began with great devotion and large promise, and we hoped for many years of successful missionary service.

Hartshorn Memorial College needs more room: rooms for students, class-rooms, two rooms for a practice school for the pedagogical work. The one who gives to Hartshorn the modest sum of $1,500 will ensure a thoroughly built school building costing $4,000, and containing two class-rooms for the practice school, two rooms for teachers, and twelve dormitory rooms for twenty-four students, with the needful subordinate rooms. The next year these rooms will be filled, and the year after some of the Lord's servants will give the institution more room.

L. B. T.

Atlanta, Ga.

[As this letter did not arrive in time to be read at the anniversary exercises, Jan. 22d, we have it printed in the ECHOES, so that all can read the helpful words of our beloved workers at Spelman Seminary. ED.]

AS you come together to celebrate the twenty-fifth anniversary of the organization of your society, which, in the hands of God, has been instrumental in accomplishing a wonderful work for the mental, moral, and spiritual uplift of the women of this land, we, the president and faculty of Spelman Seminary, extend to you our heartfelt greeting.

May this meeting be a happy reunion of hearts attuned to a melodious song of praise to Him who has so graciously blessed your work and so signally set upon it the seal of His approval!

Representing a large class of those for whose betterment your society was called into existence, we, the grateful

MATHER COTTAGE, BEAUFORT, S. C.

children of your fostering care, beg to remind you at this time of a few of the beneficent results which have followed your efforts in this one field of your vast domain.

At Spelman Seminary, thousands of students have received instruction, and from her halls have issued nearly two hundred graduates to become teachers and leaders among their people. Six missionaries have gone to Africa, and twenty-one trained mission-workers have swelled the number of the women who publish the gospel message in the home-land. Sixty-seven have been sent out, skilled to minister in the sick-room, and, best of all, between one and two thousand have here been led to accept Christ as their personal Saviour, while numbers more, through their influence, have testified to his power to save sinners. Add to this the quickening of faith and enlargement of sympathy that have come to your workers here. Such facts as these must fire your hearts with renewed zeal for, and consecration to, the cause you have espoused. But this is not all. Though well-grown, Spelman is only one of many sisters, and all have the same spirit.

As you look over the map, and note the sites of similar schools which owe their ever-increasing usefulness to your helping hand, you cannot feel that you have labored in vain. Recalling the small beginnings of a quarter of a century ago, and then contrasting with them the many and varied avenues of usefulness now open before you, surely you must exclaim as we do to-day: "What hath God wrought!"

Well do we realize that your path has not always been through green pastures nor beside still waters. You have braved storm and darkness. You have demonstrated that women, as well as men, may live "the strenuous life." Sacrifice is the key to success. With it you have opened the way to great achievements. In laying down your lives for others, you have stepped out into larger life for yourselves.

But there is no landing-place on life's stairway. It is ever onward and upward. Rest not content, dear sisters, with present accomplishments. The laborers still are too few for the whitening fields. "To him that hath shall be given," is as true in the realm of your labors as elsewhere. Having done much, we look to you to do still more. "Only be strong and very courageous," and the Lord of the harvest shall cause you to garner an hundredfold. When, like Moses, you are tempted to grow weary and disheartened, remember that Aaron and Hur are many times multiplied in the hearts of the loyal women around you. They stand as a mighty phalanx to uphold you. The Lord shall guide you continually. His promise is, "Be ye faithful unto death; and I will give you a crown of life."

Lovingly yours, in behalf of the faculty of Spelman Seminary,

HARRIET E. GILES,
President.

Jan. 19, 1903.

Pray for Pawnee

THE closing words of a short letter from Rev. Leonard L. Kyle, are these: "If any friend on my former field happens to see these lines, please write me, and pray for my work down in the 'new country.'"

This new country, also an unknown country to many, is in the northeastern part of Oklahoma, and visions of untutored savages, and tepees, and miles of uncultivated land, come to mind as we read the name, "Pawnee." But this fancy does not picture correctly present-day conditions, though the Indian tribe whence the town derives its name is located near by.

"Pawnee" is a wide-awake, modern town, on the line of the railroad, numbering about 1,500 inhabitants; few of these, if we read between the lines of the letter before us, are professedly among God's people. He says: "I have been on this field now three months. I found these people had been without a pastor nearly one year, and were somewhat discouraged, being only a little organization, with *thirty-one* resident members." The outlook of our cause, however, is bright, for Brother Kyle says: "Our services are progressing nicely; have preaching three-quarter time; a regular prayer-meeting; good Sunday school, which, February 1st, numbered fifty, and the promise of some new members. At this time we are worshipping in the City Hall, but have two lots and a subscription of nearly $1,000 with which to build a house of worship; we expect at once to commence work on our new building. All our work seems hopeful."

Arkansas Baptist College

THE Arkansas Baptist College is a school for colored people, located in Little Rock, Ark. A recent visit to this institution impressed the writer of this article so profoundly with the importance and thoroughness of the work being done therein, that he begs a little space in which to make known to the people of the North its worthiness and needs. If any one requires specific evidence of the capacity of the colored people and the practicability of their founding and managing their own institutions, it will be furnished in the history of this school.

The work of the writer is that of a specialist lecturer, before schools and colleges of various grades, and he is therefore, prepared to judge of the work of the class-room and the general discipline of a school. In his judgment no better work is done by any school of similar grade among the white people of the North, taking into consideration the facilities at their command. We have in the success of this school a striking justification of the policy of the Home Mission Society in encouraging the colored people of the South in their efforts at self-help.

This institution was organized by the Colored Baptist Convention of Arkansas in the month of August, 1884. They took the lead in its organization, first, because they felt the need of a Baptist institution in this State. Second, because the American Baptist Home Mission Society did not see its way clearly to establish a school for them at that time. One year later, however, they were aided by Rev. Harry Woodsmall in perfecting a legal organization. Rev. Woodsmall was at that time general missionary under the American Baptist Home Mission Society.

At first they had neither buildings nor grounds. Since then, a valuable block of ground has been bought and paid for by the colored people themselves, and on it they have erected three valuable buildings, — one printing-office, fitted out at a cost of $2,000, one new shop building for wood-work and one main building, involving stone basement, brick body, and slate roof. It is a four-story building erected at a cost of $20,000. The colored people have given all the money to erect these buildings except $1,000, donated by the Home Mission Society, and $5,000 of mortgage debt now due on the building. The student body now numbers fully three hundred. Nearly one hundred of these are girl boarders receiving religious and industrial training and doing household work.

There are eight regular teachers besides the president — all colored. They are graduates from Roger Williams University, Shaw University, and Spelman Seminary. They depend upon the American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the Colored Baptist State Convention of Arkansas, and the tuition fees for their salary. But for the partial support given them by these societies, it would be a difficult thing for them to find means adequate to their salaries, as little as they ask for their services and as much as they are attempting to do.

The president of this school, Rev. Jos. A. Booker, is a born college president — a second Booker T. Washington. He enjoys to a remarkable degree the confidence of the white people of Arkansas. Such men as ex-Governor Eagle, Rev. W. A. Clark, and Gen. W. E. Atkinson, of Little Rock, express unbounded confidence in President Booker's good sense, honesty, and ability in managing the finances of the institution. General Atkinson said to the writer: "Had I $500,000 I wished to expend for educational purposes, I know of no better or safer man to entrust it to than Jos. A. Booker."

E. O. TAYLOR.

[We are glad to have a share in this good work. Miss Lillie Gibbs, a graduate of Spelman Seminary, is supported by our society in this college. — ED.]

KINSMAN COTTAGE, BEAUFORT, S. C.

Waiting

SERENE, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! My own shall come to me.

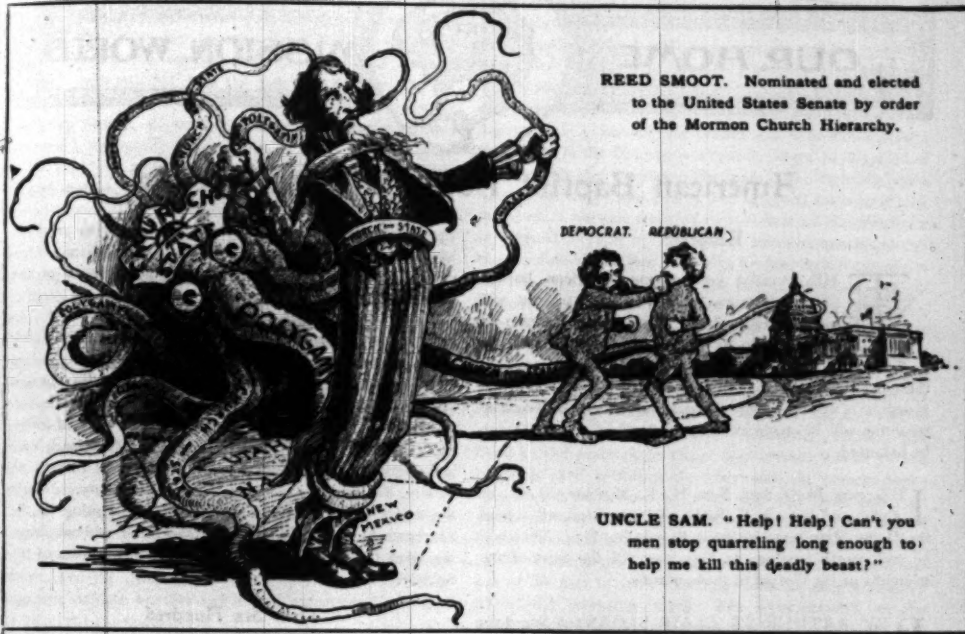
Asleep, awake, by night or day,
The friends I seek are seeking me.
No wind can drive my barque astray,
Nor change the tide of destiny.

The waters know their own,
And draw the brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

—*John Burroughs.*



REED SMOOT. Nominated and elected to the United States Senate by order of the Mormon Church Hierarchy.

UNCLE SAM. "Help! Help! Can't you men stop quarreling long enough to help me kill this deadly beast?"

Startling Facts

THE recent discussion in Congress of the Statehood Bill has spread before the country startling facts:

1st. That the Mormon Church dictates and controls the political policy of Utah, and is plotting for the political domination of contiguous States and Territories.

2d. That polygamy IS still practised by the Mormon Church leaders.

3d. That Reed Smoot was nominated and elected to the United States Senate by order of the Mormon Church hierarchy.

4th. That the Mormon Church is ready to sell the Mormon vote to the highest bidder. It has done so on several occasions.

5th. That the Mormon Church has been secretly active in pushing forward the Statehood Bill.

6th. That Utah has violated the conditions under which it was admitted to Statehood.

7th. That while our political parties are quarreling, the Mormon Church Octopus is steadily but surely building up a temporal government in the Rocky Mountain States, which is a menace to the United States.

Before it is too late, American statesmen should grapple with this Mormon question. There is no room under the American flag for a Mormon despotism. No room in America for a government within a government. No room in America for polygamy and a union of church and State.

A Treasonable Organization

THE Mormon Church hierarchy is a secret treasonable organization. Its policy is to crush political ambitions or patriotic Mormons who decline to obey the mandates of the Mormon Church. The boycott and social, political, and religious ostracism are the weapons of the hierarchy in forcing its commands. In former days the knife and bullet were used. Patriotic Americans should give encouragement to the younger generation of Mormons, many of whom are seeking to break away from the grip of the polygamous Mormon hierarchy.

American Baptist Home Mission Society

Editorial

THE financial year of the American Baptist Home Mission Society, ending April 1st, will undoubtedly show a gratifying increase in offerings to its work, both in gifts from the living and in legacies. At the same time there has been necessary enlargement of the work; so that a deficit is apprehended. The statement of its financial condition will be made as early in April as the books can be balanced.

IT is very likely that Rev. H. R. Moseley, D. D., of Cuba, and Rev. A. B. Rudd, of Porto Rico, will attend the Home Mission meetings at Buffalo in May. They will be well worth hearing, as they may tell the story of the triumphs of the Gospel in these islands.

REV. ARTHUR ST. CLAIR SLOAN, of San Luis Potosi, Mexico, is compelled to give up work for the present on account of weakness of the heart, consequent, it is believed, upon his recent attack of typhoid fever. This is a sore disappointment to him and a serious loss to our work. Where are the men for missionary work in Mexico?

REV. DWIGHT SPENCER, D. D., long in the service of the Home Mission Society, has been renewing his youth and has rendered valuable service in Southern California, during the past winter. He will soon return to New England.

MRS. WILLIAM SCOTT, the negro lecturer, will devote the next six months to work in Ohio and Michigan, in Dr. Jameson's district.

THE Corresponding Secretary of the Home Mission Society, recently, within two weeks, travelling about 2,500 miles, visited seven schools of the Society, at Jackson, Miss.; Atlanta and Augusta, Ga.; Columbia, S. C.; Raleigh, N. C.; and Richmond, Va.; attended meetings of four Boards of Trustees, made seven addresses, arranged for the erection of several school buildings, concluded transactions for the purchase of about one hundred acres of land for Jackson College, and attended to many other matters relating to the schools. He visited Dr. MacVicar at Pinehurst, N. C., whose condition is such as to preclude his immediate resumption of work at Virginia Union University. Prof. George R. Hovey is acting head of the institution during his absence.

PLANS are nearly completed for the erection of a building for dining-hall and girls' dormitory at Bishop College, Marshall, Texas; for two dormitories on the new site at Jackson, Miss.; a girls' dormitory at Indian University, Bacone, I. T.; a residence for the instructor of industrial work at Virginia Union University, Richmond, Va.; and for the extension of the heating system at Shaw University, Raleigh, N. C., to the medical dormitory. Nearly the entire cost of these improvements, amounting in the aggregate to about $60,000, is provided for without drawing upon the contributions for the general purposes of the Society.

Over Six Hundred

IN this day of large figures in the financial world, when even census reports tell of millions in our cities, while the yearly inflow of immigrants is numbered by the hundred thousand, we rather expect all enumerations to conform to the general bigness, and are unimpressed if they do not. But three figures sometimes mean a great deal, as in the present instance. It records the enrolment at Spelman Seminary, and it means that over six hundred girls and young women are being trained to make bright and happy homes, to care for the sick, to teach the young, to enter intelligently into church and social life. About half of these young people are boarders, coming from various sections, city, town, and country, whither, in many cases, they will return when their period of study is over; thus into far distant places the influences of Spelman Seminary go, and permeate all callings of life, as a partial classification which we find in their school paper, the *Spelman Messenger*, indicates. It says: "The teachers' professional class numbers 24; the senior college class, 4; senior college preparatory, 6; senior academic, 18. Twelve nurses are in training at MacVicar Hospital; 8 students pursue the Christian workers course; 24 take printing; 40, dressmaking; 86, scientific cooking; and 40, basket-making. Large numbers are in plain sewing, and all bear a share in the homely duties of chamber, kitchen, dining-room, and laundry. Good work is being done."

Condition of Negroes at the North

JUST as long as there are two people in the world, there will be differences of opinion. No two minds can view any question from exactly the same standpoint, temperament, education, and environment entering into the judgment and coloring the lenses through which the subject is seen. And so among Christian people, all earnestly desiring the betterment of the negro, all equally desiring that he shall take the place in the world for which he was created, there is wide diversity of opinion, both as to the place he is to occupy, and the manner and time of taking it.

There are those who advocate higher education to fit him for his sphere of action, while others see in that only menace to both negro and Caucasian; some would give a common school education, while apparently others hesitate even there; some think industrial education is the solution of the vexatious problem, but question as to sort and quantity, some restricting it to the rougher trades and others pleading for more complicated mechanics. A few would transport him to Liberia or other distant shore that he may build up a commonwealth for himself, though the advocates of this scheme find plenty of stumbling-blocks, for, perchance, were it practicable to transport him, he might prove incapable of self-government.

Among the millions of negroes there are those who have enjoyed in greater or less degree varied educational advantages, and a statement of facts as to the abilities they have shown, and the qualities they have developed under training, will indicate whether any line of instruction is unsuited to his peculiar organization.

Cass County, Michigan, affords a specially good field for investigation along general lines, inasmuch as there we find two generations under freedom. Some of the negroes have been in that county since 1840, a few having been freed while others were escaped slaves. Booker T. Washington, LL. D., having recently visited them, gives in *The Outlook* of February 7th an account of what he learned, from which we cull the following statements. He says:

"In connection with what I am going to say it should be kept in mind that the unit of government in Michigan is the township — that is, each township has practically complete self-government; it is also entitled to at least one representative on the Board of County Commissioners, which controls the affairs of the county. When I visited Calvin Township it contained a population of 759 negroes and 512 whites; a large negro population had also overflowed into the adjoining township of Porter. In my drive through the country, covering thirty miles of territory, we passed well-cultivated farms, which for the most part compared favorably with the average farms we saw in Michigan; barns, stock, poultry, and other attachments were in keeping with everything else; the yards were made beautiful with grass, shrubbery, and flowers; the modern frame cottages of six or seven rooms were attractive and well built; in a few cases it was interesting to see near by the small cabin in which the people began life years before. On one farm there was a large steam thresher at work; this complicated machinery was operated by negroes, and owned by a negro who not only threshed grain for the negro farmers but for the white farmers as well."

Concerning their wealth and ability in civil affairs, Mr. Washington gives specific instances, as follows: "William Allen was born in Ohio. He owns in Calvin and Porter 700 acres of land; has 50 head of cattle, 10 horses, 300 sheep, and 25 hogs. All this property is paid for. He has as high a standing for probity and shrewdness among the people in the Chicago stockyards, where he disposes of his stock, as the average white man. For eighteen years he was justice of the peace, then resigned because it took too much of his time from his farm. Samuel Hawkes, born in Virginia in 1828, at the age of sixteen commenced cutting cord-wood in Ohio; by 1853 he had saved enough to buy the eighty acres of land in Calvin, on which he still lives, paying $800 for it. He now owns about 500 acres, free of encumbrance; is reported to be worth at least $50,000, paying the largest tax of any one — white or black — in the township; he also pays about $50 taxes on property which is in his charge as administrator. Another colored man owns two sawmills and real estate, and is reported to be worth $50,000. Cornelius Lawson has lived in the place since 1853; was elected justice of the peace in 1878, retaining the office until the present year; was elected supervisor in 1899 and has been reelected every year since; he is the first colored man to be elected to the County Board of Supervisors. It has been the boast of the township that the negro tax collector for Calvin was one of the first to secure and pay into the county treasury all of the township taxes. The representative on the County Board of Commissioners is a black man, and I was told by the white people of the county that he voted intelligently and conservatively."

Mr. Washington talked with many white men regarding the negroes of the townships mentioned, and it was the universal opinion that "the colored residents had helped to contribute to the prosperity of the county." He further says: "As a whole the material condition of the people has greatly improved in the last twenty years; they have more wealth, better farms and homes; there has been a great decrease in criminal conditions; an increased membership in churches and attendance at schools, — of which there are eight, four taught and controlled for the most part by negroes; three churches, — two of which I saw, one, an African Methodist, and the other a Baptist; both have neat and attractive buildings. In my inspection of the church houses there were two things that specially pleased me; one was the fine and neat-appearing parsonage, which stood near the Chain Lake Baptist Church; the other, the orderly, well-kept graveyard near the same building; the church house, parsonage, and graveyard gave one a picture which made him feel that he was in a Massachusetts village."

As to the feelings of the whites toward the negroes and the relations of the two races, Mr. Washington quotes the reply of L. B. Des Voignes, judge of probate for Cass County six and a half years, and prosecuting attorney: "There are six schools in Calvin to which white and black

go together. The relations of the two races are mutually pleasant. I do not recall a single instance where white residents of the township have objected to colored people buying land there. I do not think there is any depreciation in the price of land; to a stranger there might be an objection, but I do not think there would be to those who know the colored people of Calvin; some of the best people of the county live there, and mingle with them in a business way with no distinction." Hon. L. H. Glover, of Cassopolis, says: "The first generation of settlers were fine men — none better. The second generation was bad. The third shows a very marked improvement. But through it all the best men have supported the law unfailingly. There is a steady improvement morally. There is no social mingling, but otherwise the relations of the races are entirely friendly. I do not know of more than a dozen marriages of whites and blacks in the entire county."

As to high scholarship and the effect of mental superiority on race prejudice elsewhere, and the peaceful mingling of black and white in the realm of thought, we quote the words of H. H. George, D. D., Pittsburgh, Penn., regarding the standing and treatment of Roscoe Conkling Bruce at Harvard University: "When he showed his talent to excel, Harvard applauded; when he carried the debate over Yale with all ease, he, in turn, was carried upon the shoulders of Harvard's best sons, forgetful that he had African blood in his veins. On that memorable night color was annihilated; talent, skill, eloquence, victory, made black white, and set both on an equality, but set the black man at the head."

For eminent and varied qualities in the public service, we need only call to mind the renowned Frederick Douglass.

Were it needful, we could go on indefinitely giving the names of ministers, presidents of schools, teachers, nurses, artisans, all over the South, who in their own special nooks and corners are doing good work and proving themselves as capable as the average white person of similar opportunities; but the foregoing citations are a sufficient guarantee that the negro is endowed with the qualities of mind and heart common to mankind, lives up to the light he has, is ordinarily industrious and makes good use of such education as he is able to obtain.

It would seem, therefore, that inasmuch as the negro has shown versatility, aptitude, and integrity, it is our imperative duty to give him quickly the best and broadest education we can in heart, head, and hand, assured that thus will be hastened the time when not only will he be a blessing to the world at large, but will be prepared for the task by God assigned him.

F. B.

"THE influence of intemperance upon the Indians in Indian Territory is a hindrance to Christian work. They are, of course, supposedly protected from it by law, but 'tis constantly smuggled in, and peddled out among them. They seek it ardently — will pawn their last pony for a few drinks. It seems to fire their brains very quickly; even the more intelligent and industrious of them cannot resist. Let them get a little money, and if whiskey can't be had here, they go across the line to Denison, Texas, and spend their means and manhood.

"Often their church meetings are largely consumed with disciplining members who have thus indulged." — *The Indian's Friend.*

A Day at Spelman Seminary

BEAUTIFUL for situation is the campus of Spelman Seminary, on the plateau in the western part of the city, overlooking the panoramic stretch of public buildings eastward, with the dome of the new capitol conspicuous against the sky. Beautiful, also, was the campus itself in its coat of green, the last of February, though unfortunately a nipping frost had just cut down the violets which, through the kindness and generosity of Mrs. Connelly, of Atlanta, are planted each year around the two sides of the grounds. The walks are tastefully laid out and well made, and only the artistic planting of shrubbery is needed to complete the beauty of the place. The imposing group of buildings, both without and within, are kept in as perfect condition as those of any school for white girls at the North. This is a part of the education of the girls, many of whom

MRS. GEORGE SALE.
MISS MARGARET SALE.

come from squalid homes; to which they return with new conceptions of cleanliness and the laws of health. One, two, or three years in this environment at Spelman usually effects a personal transformation in character, in conduct, in dress, in many things that make up true womanhood: so that when the girls return to their homes, their social circles, their churches, and to the schools which they teach, they become missionaries of a better civilization. They know how to sew, to cook, to make their own dresses, as well as knowing much that they learned in the class-room. More than six hundred girls coming in and returning annually to their homes, means a mighty influence in a decade for the uplift of their people. These are home missionaries in the homes of the race.

The special occasion of our visit was the annual meeting of the Board of Trustees, on February 23d. On the Board are Judge Hillyer, Rev. W. W. Landrum, D. D., and Doctor Peck, three white brethren of Atlanta who are deeply interested in the work of the school. Doctor Landrum declares openly that there is no other school for young women in Georgia, whether for white or for colored people, so well

conducted as Spelman Seminary. Rev. Wm. J. White, colored, editor of the *Georgia Baptist*, rarely has missed a meeting of the Board in many years, and knows in his own home the worth of the training given at Spelman to his daughters. White and colored members of the Board work together most harmoniously as Christian brethren, the secretary of the Board being Rev. E. P. Johnson, pastor of a colored Baptist church of Atlanta.

The report of the president, Miss H. E. Giles, as presented by Miss Upton, dean of the school, was very encouraging. It is remarkable how smoothly and efficiently the complicated mechanism of this many-sided institution moves on under the guidance of these noble women, with others assisting. Miss Giles in her quiet, pleasant, but decided way, wisely controls affairs, and is regarded by all with great respect and genuine affection. The large force of teachers and of others having to do with the management of the material side of things is exceptionally capable and consecrated. What an atmosphere is this in which young girls learn to live nobler lives! Contact with such characters constitutes in itself an important factor in their education. They cannot get this ordinarily in schools conducted by negroes, for the character and culture and type of New England Christianity are products of generations. As an eminent negro instructor has said: "The greatest contribution of New England for the elevation of the American negro has not been cash, but character."

REV. GEORGE SALE.
President Atlanta Baptist College.

It was a pleasant coincidence that our visit to Spelman fell on a day when Mr. John D. Rockefeller, Jr., and his wife came to see the institution, remaining from 11 o'clock A. M. until 8 P. M., when they returned to their special car en route to Mexico. They were the guests of Miss Giles and seemed to enjoy every moment of their stay, as they went over the grounds, through the buildings, into classrooms and chapel, where Mr. Rockefeller addressed the young women on "Having a Purpose in Life." They were delighted with the singing of the hundreds of girls in the chapel, as well as with the evening serenade just before their departure, closing with "God be with you till we meet again."

It is largely through the liberality of Mr. John D. Rockefeller that Spelman Seminary has so spacious a campus and such fine buildings for its manifold work. All these things, most desirable and necessary as they are, entail upon the institution heavy expense for maintenance, and it is becoming quite a serious problem how this shall be met. With all the support given by the Woman's American Baptist Home Mission Society and by others for salaries of teachers, the income from an endowment fund of $100,000 is needed to avert an annual deficit. Indeed, an endowment fund of $250,000 would be only a partial provision for the maintenance of the school. We commend this object to any one who is contemplating the final disposition of his property — remember Spelman Seminary.

H. L. M.

Coleman Academy

AN account of the institution from October 1st: Number of students enrolled, nearly 300; States represented, 4; boarders, over 200; about grown, over 200; money collected from colored churches, individuals, etc., by the teachers and students, over $1,000; number of souls converted, 31. Have eighty acres of land and eight buildings; have a ministerial department, and over twenty-five ministers.

The boys cultivate the farm; have a printing-press. A lady from Tuskegee is in charge of same. Boys are to engage in this work. Have a sewing department, and teacher from Tuskegee; all girls take sewing.

Needs

Need more room for girls and boys. To-day we have three crowded in each bed, and as high as twelve in one room; need as recitation-rooms, 5. Have two halls in which four teachers and six assistants teach. One teacher teaches in the laundry. Most of the classes number from twenty-five up to eighty-five. Need all kinds of school supplies. There are no seats in one of these halls; many students have not chairs. An industrial building and plant are needed. Everything to carry on sewing is needed. Have but one machine.

To crowd in at such accommodations and remain, tells how anxious negroes are to educate. Students come to us from the Red, Washiatan, Beth, and the Mississippi Rivers. Negroes are crowded on these rivers like sheep. They are killing each other. They have no schools, so to speak, and know nothing of the pure gospel. Could write a book on these people. Shall be thankful for anything like clothing, books, articles for kitchen, etc. May the Lord raise up one friend to help in this struggle; while schools all around us get money by the thousands, collecting money by quarters, halves, and dollars, as we have to get it from our poor people, will not do the work. We are not white people, but sixteen years' struggle should convince all that we know right, mean right, and will do right.

MATTIE COLEMAN.

Gibsland, La., March 4, 1903.

WHEN Miss Lucy wanted particularly fine chickens, she always drove over to see old Aunt Etta, who had a scrap of a farm and made a specialty of raising chickens for the quality folks.

One day, as the lady stopped in front of the cabin, Aunt Etta came out and hung over the gate.

"Chickens!" she exclaimed, in answer to her customer's request — "chickens! Why, law, Miss Lucy, don't you-all know there's been a camp-meetin' and preachers' conference down here! Why, I ain't got one chicken left — they all done entered the ministry!"

An Old-Timer

A GENUINE student of the old times has just entered the theological class of Jackson College. During the early years of work among the negroes, many men and women in middle life were in the schools. Now they are rare.

The Rev. John Godbold, our new student, is sixty years of age, has been an ordained minister twelve years, and tells a somewhat remarkable history. His mother, born of free parents in Southern Ohio, was sent across the river with important letters. She took three young children with her. After delivering the letters, while walking the long distance back toward the river, she became tired, sat down by the roadside, and fell asleep. Here she and her children were stolen, and carried far into Kentucky. So Rev. Godbold was "raised" as a slave in Kentucky. While quite young he was taken to a plantation in Alabama.

Soon after the opening of the Civil War, one Captain Kimball married his master's daughter, and took Rev. Godbold with him to the war. His branch of the army finally went to Vicksburg, and, as the captain did not treat him well, he ran away to the Yankee lines. He worked "totin' luggage," and, after the surrender of Vicksburg, and the march of the army eastward in Mississippi, the Yankees "paid heap of um off," and so they were stranded. Rev. Godbold was especially ill-treated because he had been with Grant's army. He soon found his way to Alabama, and there, with the money received from service in the army, bought a little land, which he owns to-day. He has travelled through many of the Southern States, going as far north as Petersburg, Va.

About the time of the surrender, a white man, named James Everett, said to some negroes, "You-all's gwine be free anyhow, so you-all git ye some books, and I'll learn ye somethin." For about a year, every day at twelve o'clock out in the field, this self-appointed schoolmaster taught his class of eight pupils. Later he was taught for six months by a Yankee named Arnold, at Pine Hill, Ala. This man was poor, kept a store for a living, and taught negroes in both day and Sunday school. Some years later he went to another Yankee about three months, in Mobile. He never went to school again until he came to us. He reads fairly, and seems to have much general intelligence. He has been preaching for twelve years, and keenly feels the need of further study.

This gray-haired man, arrayed in green flannel shirt and blue trousers, presents a quaint appearance, but his willingness to place himself in a class beside younger and better trained men, shows his eagerness to learn. Thousands of negroes are led by men of no more culture, and perhaps not as much intelligence, to-day. Would that more of them would come and prepare themselves for better work!

ELLA M. BARRETT.

Jackson College, Jackson, Miss., March 3, 1903.

Sermon Making

A FAMOUS negro preacher's recipe for making a sermon is given below, and is recommended to all colors and races, because of its comprehensive but concise terms: "I takes de text fust; den I 'splains it; den I 'spounds it, and den I puts in de 'rousements." Faithfully followed, this will lead to eloquence.

Higher Education Not a Hindrance

SUCH is the experience of Rev. F. P. Guernsey, president of Roger Williams University, at Nashville, Tenn. Daily, intimate contact in schoolroom and home enables him to speak with authority regarding the effect of the higher education on negro character and aspirations, and his testimony is emphatically in favor of such preparation for life's duties. He gives it as his opinion that "the people who tell us with so much confidence that the young negro is beyond all others worthless, discouraging, and unfitted for life, are those who will not take the trouble to study the thousands of young men and young women in the Christian schools all over the South, who are quietly, modestly, but earnestly and intelligently preparing themselves to serve their day and generation according to the will of God."

Brother Guernsey does not ask us to take his unsubstantiated statement as a basis for our belief in the sterling worth of the negro, but gives us facts that we may judge for ourselves. He says: "As an evidence that education is not spoiling these men for usefulness, I would state that of our college class of twelve, three expect to enter the ministry; four or five will enter business, — one is already senior partner in a firm doing business in this city, — and one of the most capable and promising students is seriously considering whether it is not his duty to become a foreign missionary."

All forebodings as to the future of the negro should be stilled, after reading this closing paragraph of his letter: "In a powerful student mass-meeting, recently held in the interest of world-wide evangelism, twenty-five or thirty of the students joined in requesting prayer, that they might be divinely guided in the settlement of the great question of their life-work." Think you, reader, that the God who answers prayer is not able to guide these colored brothers aright? Our duty in the matter is plain, *to give them* a Christian education, and leave the outcome to Him who of "one blood made all the nations of the earth."

Training Thinkers

"LET the student forget what he may, if he come out of the teacher's care a thinker. The instructor must himself be a thinker, not a mechanical hearer of recitations, hampered by methods, and tied to forms. Not upon subjects of instruction alone, but upon every topic which personal intercourse with his pupils will suggest, let him stimulate mental activity. Who does not recall with kindling of spirit, times in his student-life when the lesson of the day suggested, perhaps remotely, some interesting point which the mechanical teacher would have ruled out, as not belonging to his department, but which furnished to the more apt instructor the text for some grand, inspiring talk, under whose spell time passed unheeded, and the lesson but half recited, and the bell dismissed the class all enkindled and alive with some great truth or lofty motive. Such a power of talk, not the mere effervescence of verbosity, or flow of sentimental twaddle, but the real kindling of sacred fire, is of inexpressible value. Many a student who has little aptitude for formal, scholarly attainments can thus be lifted, according to his measure, towards higher level of thought and aspiration." — *Prof. N. L. Andrews.*

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

MISS EMMA B. DE LANY

SINCE our visit to Spelman, in 1895, we have followed the work of the school with greatest interest, have rejoiced at its material prosperity, and its spiritual growth. One of the pleasantest memories is the meeting of the Congo Mission Circle, and we have watched the development of the missionary spirit with deep satisfaction.

No surer evidence that it is strengthening year by year can be found than the fact that missionaries to Africa are going out from the Seminary, filled with earnest purpose to win souls to the Saviour.

Miss Emma B. De Lany, whose picture we give above, was the sixth to go as a foreign missionary early last year. The *Spelman Messenger* said of her:

"On January 15th, after many disappointments and hopes deferred, Miss Emma B. De Lany set sail from New York on her way to Chiradzulo, a new mission station on the Zambesi River, S. E. Africa. She is the daughter of Daniel S. De Lany, of Fernandina, Fla., for thirty years pilot on the revenue cutter *Boutwell*, being the only colored pilot in the service, and highly respected by all. Having finished a course in the convent school of Fernandina, she came to Spelman in 1889. She finished the nurse training course in 1892, academic in 1894, and missionary in 1896, has been successful in teaching and mission work, and is eminently fitted for the task she has undertaken. She goes under appointment of the National Baptist Convention, with her support pledged by her native State. Why she goes we give in her own words in another column. May she see the desire of her soul!"

We can only print extracts from Miss De Lany's letter, which contains convincing utterances as to the need of laborers, and her ideas of the responsibilities that rest upon us as Christians, which show that the Missionary Training Department of Spelman is indeed bearing good fruit.

"There comes a time in the history of every person's life when one is called to stand alone with God. If this time is ever fully realized, it is when one must, under the divine guidance, choose one's life-work. Like Ruth, it sometimes causes us to leave home, friends, and native land.

"My interest in missions was awakened in early childhood by a returned missionary, who spoke in behalf of his work in Africa. My parents, who were not interested in such work, gave themselves no concern about my interest; but took comfort in the thought that this would pass off as other impressions received in childhood.

"At the age of thirteen, Rev. James Johnson, then pastor of the First Baptist Church, bade me look in early life from Sinai's threatening brow to the peaceful summit of Calvary and accept Him who is the founder of all missions. At that age, I united with the church, and the spirit of missions increased. After entering Spelman Seminary and spending twelve years there, where our duty to God and humanity, both at home and abroad, is daily set forth, the mere desire for this work was changed to duty and a longing for the work that nothing else would satisfy. After more than three successful years of work at home, I stand to-night as a full-fledged candidate for Africa, in obedience to the great command, 'Go,' accompanied by the precious promise, 'Lo! I am with you always.' I go not because the work at home is of less importance, but because nine from every ten will stay at home where opportunities are in the reach of all, and those who are in darkness are so because they will not receive the light.

"I am not going to seek gain nor on a pleasure trip, but against the wishes of my friends and bitterest protest of a father whose wishes have always been sacred; I go because I am commanded to go. The question with me is not so much, 'Why should I go?' as 'Why should I *not* go?' Count not the cost when precious souls are at stake."

Miss Giles writes, March 11th, that the next number of *Spelman Messenger* will contain a letter from Miss De Lany, written from Africa. We advise our young folks to send for this paper if they want to know how this teacher is battling with the terrible fever attacks, and the evil practices of the heathen about her. A colored teacher from sixty miles away has just visited her. The hard journey over the mountains must be made in a day, as the leopards hold sway at night. The mud-covered, grass-roofed house lets in much rain. Miss De Lany is full of Christian fortitude.

Our Little Folks

SOME LITTLE COLORED SISTERS

The School Garden and the Missionary Garden

WE have been reading a very fine article in *The Southern Workman*, and as it speaks of the work of the children of the negro race, about which we are studying this month, and suggests something our own little Baptist children of New England can do to raise money for missions, we hope they will have interest in what we tell them. How many will have a missionary garden?

Many of our little folks have heard of the fine school at Hampton, Va., where so many Indians and colored people have been trained.

The Whittier School, so named for the poet Whittier, is the practice school for the Hampton Institute. Four hundred colored children are enrolled. Every one is taught drawing, music, gymnastics, and gardening, in addition to the ordinary branches. The manual training course in the kindergarten includes paper-folding, netting, basketry, whittling, and corn-shuck-mat making, cooking, and bench work. It is of the school garden we want to speak.

By courtesy of "Southern Workman."

THIRD GRADE CHILDREN CULTIVATING AND GATHERING CROPS

In order to cause the children to feel a sense of ownership, and to encourage them to work well together, two hundred separate plots were prepared, and each given to two children to be planted and cultivated with their own hands, the crops to be divided between them for their own use. In order that there should be an appearance of order and beauty, all the gardens were planted under the direction of one person, the same crops being raised by all the members of a class.

In the class-rooms there is teaching about the growth of the plants from the seeds. Two acres are devoted to the garden, which is near the school playgrounds. The small kindergartners have beds 4 x 6 feet, and the seventh grade boys and girls, beds 11 x 15 feet. They are separated by foot paths, — border beds for ornamental flowers are along the sides and rear, while overflow beds are planned for those pupils who are unusually quick and energetic.

At the extreme rear of the garden is a space of three-quarters of an acre to be cultivated with a horse and plough, in order that the older boys can have an opportunity to learn something of the use of the larger farm implements.

The pupils look eagerly forward to the gardening periods, and are very sorry to be absent on "gardening day." Many of them have made gardens of their own at home, raising vegetables enough for their families and to sell to neighbors. Pumpkins, Irish and sweet potatoes, wheat, corn, tomatoes, and peas are on the list. Even the little kindergartners prattle of their cotton plants, geraniums, and vegetables. Of course the seasons differ greatly in Virginia and New England, and the work can be carried on far easier in the former. The gardening does not end with the school term, but continues through the long vacation. Last summer one hundred and thirty children cultivated their beds and gathered their crops. Every week, after May, vegetables enough were gathered for one or two dinners, and bouquets of flowers to ornament the tables.

Toward spring there are planted in "flats," or small boxes, the seeds of cabbage, tomato, lettuce, marigold, zinnia, nasturtium, etc., after our own fashion. The transplanting is done as the weather permits, and other crops put in the ground. Spinach, radishes, kale, and onion-sets are planted in October.

The pupils come to have great respect for the trees and shrubs in the school yards, and are very careful about the neatness of the grounds, picking up paper and litter without being told.

"But more important than any of these is the effect on the character of the pupils. In addition to the self-respect that comes from tilling the soil and the ability to produce something of one's own, gentleness has been developed in the roughest children. They have learned to love flowers and birds and insects and to let them live. A tiny kindergartner, having an objection to earthworms, was observed busily removing all he could find from his garden. It was explained to him that the worms would help him, if he would let them, by working over the soil and keeping it fine and porous, whereupon he proceeded to gather as many as he could, on the principle that if one were good, many would be better. The children have frequently been seen pushing the earthworms under the soil, "because they might get hurt on top." One of the roughest boys in the school surprised his teacher by reporting that he had made a garden and raised "right smart of flowers." Thus gentleness, kindness, and love of the beautiful are among the qualities developed by this school gardening. Lastly, but perhaps most important of all, it has begun to dawn upon both parents and children that land can be made to produce things beautiful and useful, instead of being trampled down into the hard smooth floors that form the front yards of so many cottages and cabins in the South."

IN A SPELMAN CLASS-ROOM

Our Congo Flora

WE shall never forget listening to the little Congo girl as she sang, one night at Spelman, the hymn "Shall We Gather at the River," in her own strange language. She was too young to remember us. We are glad to print a letter from her.

SPELMAN SEMINARY, ATLANTA, GEORGIA,
March 12, 1903.

MY DEAR MRS. HUNT:— I am very glad to write to you, although I have not written to you before. I hope that you will find something of interest in this letter. Is this the first time you have ever heard of me? I like to write letters. When Miss Howard, who was a missionary at Lukungu, Africa, came home, she brought me with her. I was five years old; I am thirteen now. I like this country, especially this school, and all of my Christian friends. I am also a Christian, and am a member of the church. I am in the sixth grade. I like to go to school very much, and when I finish school, I hope to go back to Africa, to carry the word of Jesus to my sisters and brothers. I would like very much to get acquainted with you, and hear from you. Where is your home? I like to do missionary work. This is spring now. We always have our examinations in the last spring month, and the time is drawing near when we take our examinations. Some of the girls are excused from taking them with their class. Sometimes I am excused. I have only two more grades, before I will be out of Giles' Hall, and now I am working to get to Rockefeller Hall. The grounds look very pretty with the green grass. We have a beautiful large hospital, called the McVicar Hospital, then the Reynolds Cottage, in which the president of the school lives. There are two more girls here from Africa. There were five of us, but two of them went back.

Your loving friend,

FLORA ETHEL ZETO.

THE replies to our request in December, January, and February ECHOES that the children and Mission Band leaders would send a list of ways in which mission money has been earned come all too slowly, but are very welcome. The following note shows how one young girl showed the spirit of sacrifice and willingness to do little errands for the Master. How many more will tell us something of what they have done? Let the boys remember we want to hear from them also.

ESSEX, VT., Feb. 16, 1903.

DEAR MRS. HUNT:—

A few days ago I read your request in the ECHOES for ways in which we had earned our mission money, so I will tell you how I earned mine last summer vacation. I fined myself one cent for each time I spoke a cross word or one that I ought not to. During the summer I got fifty-five cents in that way.

I was to have a new dress skirt, and the one that mamma proposed getting for me I did not like, so she said if I would dislike wearing that too much she would get a different one, which would cost more, but I told her that if she would pay me the difference in price for my missionary box I would have that, which she gladly did.

Then a lady paid me for driving to a neighboring village on an errand, and I received fifteen cents for washing a wagon.

I worked away from home a little, for which I was paid $2.50. Of this, one-tenth was used for missions, and I put some of the pennies which I would have used for pleasure in for missions.

I hope this, as well as all other money given to the Lord's work, will do some good in bringing the gospel to those who know it not.

A friend,

CLARA C. LEACH.